

# HEAVENLY

FLOOD OF REGENERATION:

*John Wegerhals*  
OR,

A TREATISE ON HOLY BAPTISM.

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By DAVID HENKEL,

*Pastor of the Evangelical Lutheran Church, residing in Lincoln County, N. C.*

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"Non ex operibus in justitia, quæ fecimus nos, sed secundum suam misericordiam servavit nos, per lavacrum regenerationis, et renovationis Spiritus sancti: quem effudit in nos abunde, per Jesum Christum salvatorem nostrum: ut justificati ipsius gratia, hæredes simus secundum spem vitæ æternæ."

[Epist. Pauli ad Titum, cap. III. 5, 6, 7.]

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# **HOLY BAPTISM.**

## **Section I.**

### **THE ARGUMENT.**

God employs external means in the distribution of his blessings. Man cannot rationally expect to receive his blessings without the use of the proper means: Upon this ground the utility of holy baptism is inferred, &c.

God gives life and breath to all living creatures; for "in him we live, move, and have our being:" Acts 17, 28. Our spiritual, eternal life, we also possess in him, "who only hath immortality:" 1. Tim. 6, 16. In short, from him flows every good and perfect gift, whether it be spiritual or temporal. But he is a God of order; hence it pleases him to bestow his blessings on man in a proper order, or in a wisely ordered chain of means. Out of this order, man cannot expect to receive the blessings, unless a miracle takes place. Our temporal support we can only expect to receive, when we use the ordinary means. For instance: if the husbandman will enjoy the fruits of the earth, he must tear open her bowels with a plough, or some other instrument; plant or sow the seed, and afterwards cultivate it; then the sun-beams and rains may vivify the seed, and promote its growth to perfection. In a similar manner God bestows his spiritual blessings, in the kingdom of grace. I mean, there are certain external means to be used, without which men in vain expect to receive the grace of God.

Our Saviour himself, compares the word of God to a seed, the hearts of the hearers to the ground, &c. See Math. 13, 3—8 v. 18—23. With how many other temporal things did he not compare the spiritual things of his kingdom? But he never could, with propriety, have compared the economy of grace with that of nature, if there was not between them a similarity. We may hence conclude, since he compares his economy of grace with that of nature, that we can as little expect to receive his spiritual gifts without the ordinary means, as we can the natural crop without means.

How vain many people act! They look for the grace of God to visit them, without any means whatever! How silly the husbandman would act, if he expected a crop without the means of agriculture! But he would not be more silly than



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those who expect to receive the grace of God without the use of the means.

We must not expect to find in our hearts an inward light, that will infallibly guide us right. Since the fall, the heart is full of mental darkness; for "the natural man receiveth not the things of the spirit of God, for they are foolishness unto him:" 1. Cor. 2, 14. If his heart is ever to become spiritual, the grace of God must be implanted through the medium of sensation, the same like evil first entered. Eve heard the false reasoning of Satan, her eyes beheld the forbidden tree, "that it was good for food, and pleasant to the eyes," &c. Gen. 3, 6. Hence evil was implanted into her heart, which manifested itself in actual disobedience.

Thus evil was communicated through the organs of hearing and sight, reaching the heart, by which it was polluted. Even so now, since the fall, "the imagination of the thoughts of man's heart is only evil continually." Gen. 6, 5. So that no good can flow from the heart within. The Lord must implant in it his good graces, through the medium of sensation, to create it anew.

On this principle, we may easily perceive the propriety of the external gospel-means, the word and the sacraments. The senses are the conductors to our souls: external things only can operate upon the senses. Thus the sound of the gospel reaches the ear, from thence it flows on the mind, and exercises its influence.

By the works of creation, which our bodily eyes behold, we derive the knowledge of "the invisible power and Godhead." Rom. 1, 20. If we were mere spirits, without bodies, then only it might be concluded that the external means were useless.

The means of the Gospel apparently are simple. Water in baptism, bread and wine in the Lord's Supper—how foolish in the sight of the world! how trifling in the sight of self-idolizing pharisees! They conclude these simple means cannot be the counsel of God unto man's salvation. They say, What good can these do? They imagine the grace of God is to come unto them in a superb manner, either by the glorious clouds from heaven, or by their own lofty righteousness. But did not the whole plan of redemption appear vile, foolish and contemptible to the world? What good can come from Nazareth? The Jews expected, when their Messiah should appear, he would be clothed with all imaginable grandeur, with civil authority, and be hailed by the rulers. But God wisely blasted their proud expectations. In the fullness of the time, he sends the Messiah; he is born of a poor virgin; a manger is his palace; the hymning seraphs announce his birth to a few



shepherds, who kept their midnight watches in the field : he is a poor Nazarene, poorer than the foxes and birds ; he is a man of sorrows, and acquainted with grief ; he is finally condemned as a blasphemer, by the great men of Jerusalem ; cursed, he hangs on the tree, and expires like a malefactor ! Here proud man startles, and exclaims, Is a condemned and crucified man to be my Saviour, on whom I must depend ! my Jehovah, whom I must worship ! No matter how foolish this may appear ; God " hath chosen the foolish things of the world to confound the wise, and the weak things of the world to confound the things which are mighty ; and base things of the world, and things which are despised, hath God chosen ; yea, and things which are not, to bring to nought things that are ; that no flesh should glory in his presence." 1. Cor. 6, 27—29.

Now if the very plan of redemption appeared base, yea, the Lord himself a stumbling-block to the Jews and foolishness to the Greeks, v. 23, it cannot be otherwise but the means which he appointed to communicate his merited grace, must also appear weak and contemptible in the sight of the world, for the means must correspond with the plan of redemption. As the Saviour is, so are his means ; that is, weak and foolish in the sight of the world. There would be no harmony in the economy of grace, if the Saviour appeared weak and base, and yet his means grand and lofty. If God manifested himself in a man, covered with wounds and bruises, when he converted the wood (I mean the cross) into a means to accomplish the work of redemption, why should it be deemed inconsistent for him to bestow his grace by water, by bread and wine ? Are these more simple than the wood ?

In confirmation of the preceding argument, I shall subjoin a few instances, by which it will appear that God effects great things by simple means.

1. When the Israelites stood in need of water, the Lord commanded Moses to smite the rock with his rod, from whence they should be supplied. See Exod. 17, 3—7. This, indeed, was a very simple means to effect a miracle of so great a benevolence. With the rod the rock was smitten, and the result was a beautiful stream of water, to allay the thirst of a numerous host. Neither the rod nor the rock possessed any natural qualities to effect this production of water. With these means the Lord connected an invisible operation, not to be accounted for on the principles of natural philosophy. The text saith, " the Lord stood before Moses, upon the rock in Horeb," v. 5. Now the Lord standing upon the rock, crowned the smiting with a miracle. St. Paul calls this rock a spiritual rock, which was Christ, of which all the Israelites did drink. 1. Corin. 10.



This rock, indeed, could be called Christ, because it was not by itself. Christ, as real God, (man he was not then, yet,) was connected with it, for he stood upon it.

But could not God have given water without a rock, without a rod, without Moses smiting it? Whether he could or not, it seems his wisdom saw best to bestow his blessings by simple external means.

Now if God connected so great a virtue with a rod and a rock, why may he not also connect his grace with water in baptism? There are many passages in the scriptures which prove that he does.

2. When the Israelites were wounded by the serpents, Moses was commanded to make a fiery serpent, and set it upon a pole; and they that looked upon it, lived. See Numbers, 21, 6—9. How simple a cure—the mere looking on a brazen serpent! This of itself could not have proved so effectual, if God had not with it connected his influence. Is the water in baptism more simple than the brazen serpent? Could the dying be cured by the view of a serpent, why may not God also connect life and salvation with baptism?

3. When Naaman, the captain of the host of the king of Syria, applied to the prophet to be cured of his leprosy, the prophet said unto him, "Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean." But Naaman was wroth; the plan prescribed by the prophet seemed too abject in his view; he exclaimed, "I thought he (viz. the prophet) will surely come out to me, and stand and call on the name of the Lord his God," &c. "Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? may I not wash in them, and be clean?" &c. But his servants, guided by the sober dictates of reason, said to him, "If the prophet had bid thee do some great thing, wouldest thou not have done it? How much rather, then, when he saith to thee, Wash and be clean." He then obeyed, and was cleansed. See II. Kings, 5, 1—14. Would Naaman have been cleansed if he had not washed seven times in Jordan? No. But was there any medical virtue in Jordan's water, to cure a leprosy? I think not. The command which was added by the Lord's prophet caused the water to have this salutary effect. Naaman, whilst in his rage, was a complete type of many in this present age. The cure prescribed by the prophet was too simple; he would not receive it until he heard the advice of his servants. What is the language now? What good can water-baptism do?

If God had commanded Naaman to do some great thing, he would more readily have obeyed, so that he might have some



honor in his cure. It is the very same with all such as despise or diminish the value of holy baptism. It is too simple; the grace of God can be had on too easy terms; they can share no honor by their own works, in obtaining salvation. All this is too trifling for their high minds.

If salvation could be had by fasting so many days, by bodily exercise and pains, by wearing a particular kind of clothing to be distinguished from others, or by long, bombastic, hypocritical prayers, or by extraordinary revelations from the clouds, then they would very readily obey, because they could share some honor themselves in performing these works, or boast of the extraordinary revelations.

It is quite congenial to the wisdom of God, that he bestows his blessings by simple means. If he employed great means, the blessings might be ascribed to their greatness; but when they are simple, the blessings can be ascribed to him only. St. Paul saith, "We have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." II. Cor. 4. 7. The feebler the instrument seems by which mighty works are wrought, the plainer the omnipotent hand of God is to be seen.

I do not deem it necessary to add any more instances of the preceding kind, though there be many in the scriptures.

I shall conclude this section, by translating and adding the following from Doct. Luther's writings against the heavenly prophets, as quoted by Dr. Helmuth in his treatise, page 285:

"Now since God (says Luther) hath caused his holy gospel to go forth, he acts with us in a two-fold way: 1st, externally; and, 2d, internally. Externally he acts with us by the verbal word of the gospel, and by visible signs, as in baptism and the sacrament. Internally he acts with us by the Holy Ghost, faith, and other gifts. But all this in such order, that the outward means must precede, and the inward must arise through the outward, and succeed them; for thus he has concluded not to give to any person these internal things but by the externals; for he will give to none the spirit nor faith but by the external word and sign which he instituted for that purpose, as he says, Luke 16, "let them hear Moses and the prophets." Hence St. Paul also calls baptism a washing of regeneration, in which God pours out his spirit abundantly, Tit. 3; and the verbal gospel, the power of God to save those that believe, Rom. 1."

"Of this order, my brother, take care; for thereupon it entirely depends. Although this spirit of delusion pretends to revere the word and spirit of God very highly, and boasts of great fervor of love and zeal for the truth and righteousness of God, nevertheless his design is to pervert this order, and to



establish a contrary one out of his own presumption. First: what God orders externally, he turns into the spirit inwardly. Oh! how disdainfully he rejects this, and will enter the spirit first. Yea, says he, "shall a handful of water cleanse me from sin?" The spirit! the spirit! the spirit! must do it inwardly. Should bread and wine help me? Should the breathing, or the bread, bring Christ into the sacrament? No, no: One must eat Christ's flesh spiritually. The Wittenbergians know nothing of it; they steal their faith from the letter:" and many such bombastic words: that who does not know this devil, might think they had with them five holy spirits. But if they be asked how one is to get into this high spirit, they will not then refer you to the external gospel, but to a self-created land that has no existence; and say, rest awhile, as I did, you will then also experience it; the heavenly voice will come, and God himself shall speak to you. If you, after this while, ask further, they will even know as much as Doctor C. does of the Greek and Hebrew tongues.

"Do you here behold the enemy to the order of God! how he vaunts, spirit! spirit! spirit! though he pulls down both bridges, steps, ways, and every thing else by which the spirit is to come to you, viz. the external order of God, in the visible baptism, sign, and verbal word of God; and will teach you, not how the spirit is to come to you, but how you are to come to the spirit. Thus you are to learn to fly on the clouds, and ride on the wind; and yet do not say, how or when, where or what; but you must experience it the same as they." Thus far Luther.

## Section II.

### *THE ARGUMENT.*

The word of the Gospel is Spirit and Life. This, with the water, constitutes Holy Baptism. Hence it is a rich flood of grace, &c.

Baptism is not simple water only; but with it the word of God is connected. It is "the washing of water by the word." Eph. 5, 26. Thus it may properly be called a visible or elementary word. Without the word, it would be no Christian baptism. Now since the word is the principal thing in it, the conclusion must be, if the gospel-word possess a regenerating



virtue, baptism possesses the same; because without the word it would be no baptism. If I deny baptism to be a means of regeneration, I must also deny the word as being the same; for the word and the water in baptism are not to be separated.

The very idea, that baptism is the means of regeneration, is vehemently spurned, by many among the different denominations. Although they administer baptism, yet they account it no more than an emblem, or a representation. By this they plainly shew, that they do not believe the gospel-word to be the means of regeneration; although they are busy in preaching it, with a view, as they say, to convert sinners to God; for if they believed the gospel-word to be spirit and life, they could not consistently call baptism a mere emblem; because the word, with the water, is what constitutes baptism.

There are many who, by way of contempt, call the word the outward, and sometimes the dead letter. They suppose, when a sinner is converted, some extraordinary operation, which is not always connected with the word, must take place. They in particular teach so, who believe the doctrine of absolute, unconditional election and reprobation. If they do not, why then do they teach a two-fold call, common and effectual? The external preaching of the gospel, they say, is the common call, which also extends to the reprobate; yet so that there is not a sufficient internal grace connected with it that could save them. Effectual calling, they say, is when the word is preached, and God, by his spirit, works irresistibly upon the elect, so that they are infallibly saved. Thus they separate the word and the spirit: hence the gospel, when it reaches the ears of the reprobate, would be no more than man's word, and therefore not the genuine gospel.

Now it can easily be accounted for why such teach baptism to be an emblem. Such as teach this doctrine, further say, that it would be contrary to the wisdom of God to give or offer his grace in vain; which would be the case, if he sincerely offered it to any whom he knew would finally perish. Thus, agreeably to the statement of such teachers, God does not sincerely offer his saving grace to those that perish, lest it should be in vain. But it seems he can send his ministers to call them in vain, with an empty, hypocritical call. This, then, is not doing any thing in vain, nor repugnant to the wisdom of God. Astonishing! God calls the sinner, by his ministers, with an empty call; he calls, when he, in the meanwhile, does by no means wish the sinner to come! What is this, but insulting mockery? If God offers no saving grace to those that perish, why does he not withhold the gospel from them entirely? Would not this be more congenial to wisdom? Why



would he send his servants to them, to do nothing but beat the air with an empty farce-call? If God offers his gospel to us, but does not with it grant the power that we may receive it, we certainly would be excusable for not receiving it; and he could justly be accused as "a hard man, reaping where he had not sown." Math. 25, 24. All this cannot be said of a wise and holy God.

When the word of God is purely preached, it penetrates the hearts of all who attend to it. Such as do not persist in resisting it, will obtain the fruits of salvation. The unbeliever is likewise called, convicted, and drawn; but he violently resists the Holy Ghost. Let no man think this to be impossible. St. Stephen said to the Jews, "Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost; as your fathers did, so do ye." Acts 7, 51. It would have been out of the question to have resisted the Holy Ghost, if he had not caused them to feel his divine, energetic operations. The prophet says, "I [God] have spread out my hands all the day, unto a rebellious people." Isa. 65. 2. When God spreads out his hands, he does not spread them into the empty air, as little as his servants, who do not fight as one that beateth the air, 1. Cor. 9, 26; his hands take hold of the rebellious. But indeed he does not irresistibly force them to receive his grace. His grace is not of so low a value, that it must irresistibly be forced on men! If men were forced to accept the grace of God, what satisfaction could it be to them? Heaven itself would be a torment to those that are opposed to its gracious benevolence. Those that perish were also called, convicted, and drawn; although, as it respects themselves, it was in vain; but as it respects God, it will manifest his universal goodness and impartiality. It will throw the sole blame of their destruction on their own heads; and he, in the sight of innumerable intelligent beings, will be justified in their condemnation. None on that day shall be able to say, with truth, Lord, we were sinners by nature, which we could not help; yet thou didst not redeem us, nor sincerely offer thy spirit to us, that we might have believed, and been saved: thou didst only call us outwardly, which was not sufficient! No; every tongue must confess the very reverse. See Isa. 5, 1-7; II. Corinth. 2, 15.

Some infer the absurd idea, that the word is a dead letter, from II. Cor. 3, 6, where the Apostle says, "the letter killeth." But this proves the very reverse; for how could the letter kill if it was dead? Can a dead thing kill? There must certainly be a very great virtue in the letter, otherwise it could not kill. The Apostle, in this chapter, contrasts the ministry of the law



with that of the gospel. "Who [God] also hath made us able ministers of the New Testament; not of the letter, but of the spirit; for the letter killeth, but the spirit giveth life," ver. 6. What is the letter that kills? The answer is in the next verse: "But if the ministration of death, written and engraven in stones," &c. The law was engraven on two tables of stone; hence is the letter that kills, for it condemns every sinner; whereas the ministration of the spirit is the gospel, by which life and immortality are brought to light. 11. Tim. 1, 10.

God has inseparably connected the holy spirit with the word, as our Lord says, 'The words that I speak unto you, they are spirit and they are life.' John 6, 63. By the preaching of the gospel the spirit is administered; 'this only would I learn,' says St. Paul. 'Received ye the spirit by the works of the law, or by the hearing of faith?' Gal. 3, 2-5. 'Faith cometh by hearing, and hearing by the word of God.' Rom. 10, 17. Our Lord further says, 'Sanctify them through thy truth: thy word is truth.' John 17, 17. See also Isa. 55, 11; 1. Cor. 1, 18; Acts 10, 44. These passages plainly show that the word is spirit; that faith comes by it, and by it we are sanctified.

Now must not baptism, also, possess such blessed properties, when the word, with water, constitutes it? If this be denied, it must also be denied that the word possesses the same; and thus these passages would be contradicted.

St. Peter says, 'Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever.' 'And this is the word which by the gospel is preached unto you.' 1. Pet. 1, 23, v. 25.

The Apostle calls the word of the gospel an incorruptible seed, by which we are born again. God has blessed every natural seed, by his omnifick fiat, to produce its kind. 'Let the earth bring forth grass, the herb yielding fruit after his kind, whose seed is in itself upon the earth,' &c. Gen. 1, 11, 12. Thus, by this original blessing, the natural seeds have received the power of propagation, that they multiply to the end of the world. Can the spiritual seed possess a less blessing? By no means. The natural seeds have not this principle of propagation only sometimes, but always. It is an inseparable principle. If they are sown into a good ground, and properly attended to, they will yield their increase. The same must be said of the spiritual seed... the word: it is not only sometimes spirit and life, that is, when it reaches the elect; and yet, at the same time, when it reaches the reprobate be nothing but an empty call. As the natural seeds are sown into the ground, and produce a crop, even so the spiritual seed, when well preserved in the heart, will yield the fruits of the



spirit, which are 'love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.' Gal. 5, 22, 23. Although the spiritual seed, the word, resembles the natural, yet it is far superior to all the seeds in the kingdom of nature. As natural seeds are corruptible, so are also their fruits; they cannot abide in the universal wreck of nature: but the spiritual seed, the word, is incorruptible; though heaven and earth shall pass away, yet this word abideth forever. Its fruits are incorruptible. In the hearts of the saints, even in the shades of death, they are ever green! blooming! immortal! and divine! Regeneration is ascribed to this word; and why should it not, when it is an incorruptible seed?

But this incorruptible seed of regeneration is in baptism; for the word, with the water, constitutes it. Hence it must be an incorruptible, holy flood of regeneration.

Now whosoever denies baptism to be a washing of regeneration, must also deny the word of God to be an incorruptible seed, by which we are born again; and thus roundly contradict the Apostle Peter.

The Psalmist says, 'Thy word is a lamp unto my feet, and a light unto my path.' Psalms 119, 105. And St. Peter, 'We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts.' II. Peter, 1, 19. In these passages the word is called a light. The great light, the Sun, with his golden beams, scatters night away, and renders the objects in creation visible; the spiritual light, the word, arrayed with heavenly glory, banishes spiritual darkness, and renders many of the hidden mysteries, which were shrouded in the secret mind of God before the world began, visible to men and angels. I. Pet. 1, 12. The rising sun, with his penetrating beams, opens the eyes of the sleeping; so St. Paul was also sent to the gentiles with the gospel-word, 'to open their eyes, and to turn them from darkness to light,' &c. Acts 26, 16-18. The sun also possesses a fountain of heat, for light is not without heat; he thaws the frozen bodies, and animates all nature. The light of the gospel has also spiritual heat, to melt and quicken the frozen and dead hearts of sinners, and causes them to burn with pure seraphic love. The sun is seen by his own light; he borrows no light; he blazes in his originality: the light of the gospel is also seen by its own light; it needs no superior\* revelation; it is perfect; and

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\* NOTE. It is a prevailing opinion among many, that another revelation must be added to the written one, in order to understand it. But what would be the use of such a revelation,



every other valuable luminary in Christ's church must be kindled, and perpetually nourished, by this original fire from heaven.

Now since the word of God is a heavenly light, a holy fire, a divine glory, what then must baptism be? It must be a shining, vivifying flood; a cloud of glory, like the pillar of fire by night, transcendently luminous, going before the host of Israel. Why so? Answer: Because this blessed word, with the water, constitutes baptism.

### Section III.

#### *THE ARGUMENT.*

Holy Baptism owes its value, dignity, and majesty, to the Saviour's command, and the name of the Holy Trinity, in which it is performed, &c.

When the water in baptism only is viewed, it seems so insignificant as if it could not be a means of salvation. In this manner multitudes view baptism; hence they make as light of it as if it was nothing but a human ceremony. But such must have gross and carnal eyes; otherwise they would see more in it than water: they would see in it the Saviour's command, and the name of the holy Trinity, as inseparable. By this command and name, the value, dignity, and majesty of baptism may easily be ascertained.

After Christ's victorious resurrection, and shortly before his glorious ascension, he said to his Apostles, 'Go ye therefore

if we must have another one? Such a revelation would be no revelation. The sun would be but a feeble light, if another light was requisite to see him by: he would be no better than an ignis fatuus. Is it not ridiculous for Christian men to pretend to revere the written revelation, when they in the meanwhile look for another to understand the written one by? Thus they make it so miserable a light, that it cannot be seen by its own light, much less to illumine other objects: hence no better than an ignis fatuus.

Many, also, say the word of God is not to be understood as it is written, but it must be spiritualized. I answer: the scriptures must explain themselves, and be their own dictionary. The parables and metaphors that are found in them, are not of any private interpretation. The Bible must explain its own language; the light must be seen by its own light. The words of God, inasmuch as they respect man's salvation, are spirit and life. What folly must it therefore be, to spiritualize a



and teach all nations, baptising them in the name of the Father, Son, and Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and lo! I am with you alway, even unto the end of the world. Amen.' Math. 28, 19, 20. Every command owes its importance to the dignity and authority of the person from whom it originates. The command of a dignified monarch is much regarded, because it proceeds from a great authority: whereas, the command of a beggar would have but little influence. But whose command is baptism? It is neither the command of a beggar, nor of a temporal king—but of the King of kings, and Lord of lords; of incarnate Jehovah. Hence its infinite importance.

If the name of a governor be signed to the reprieve of a criminal, it is of great value; it is more than blank paper; because the saving of the criminal's life depends on the governor's signature; for if that was not produced, the executing officer would proceed to the final execution. But whose name is signed in baptism? and for whose benefit? Ans: Jehovah's name, supreme Governor, for the benefit of sinners, who are sentenced by the holy law to everlasting destruction from the presence of the Lord. Only by the interposition of this blessed name, this sentence may be averted.

The command of Christ, and the name of the holy Trinity, constitute the ground-work of baptism, and the water is their vehicle. Now as valuable, as holy, as saving, and as venerable as the name of God is, just so valuable, holy, saving and venerable is baptism; because that name is the ground-work thereof. Hence it cannot be inferred that baptism is a mere emblem or representation, unless it can first be proved that God's name is a mere emblem. But since it is evident from the holy scriptures that this name is absolutely holy, and that we are saved by it, baptism must ever remain an invaluable reality.

God's name in the scriptures is frequently put for himself; as for instance, 'I am the Lord; that is my name.' Isaiah 42, 8. The Lord is his name; this name is the Lord. If his

thing that is already spiritual! How strange it sounds, when men are brought to the doctrinal test, and acknowledge, 'We know the word reads so, but it does not mean it!' Is the idea not shocking, that God would give us his word, and yet not mean it so? Would not this be duplicity? which ought never to be ascribed to a God of truth. The devil says one thing, and means another, because he is a liar. What would be the benefit of a revelation on whose declarations we could not depend, so that we must still guess at its meaning, or wait until God gives another revelation?



name be mentioned, he himself is meant. If his name be taken in vain, it is so criminal that the Lord will not hold him guiltless that does it. It is even the case with a man and his name; for if his name be mentioned, himself is meant. God's name, in this sense, is God. To call on and to worship his name, is to call on and worship God himself. 'For whosoever shall call upon the name of the Lord, shall be saved.' Rom. 10, 13. The calling on that name shall save; but how could his name save, if it was not the same as himself? Can any thing less than himself, save? By no means. When the high-priest and his kindred asked Peter and John by what name they had made the impotent man whole, Peter answered, 'by the name of Jesus of Nazareth.' Acts 4, 6-10. If the name of Jesus was not the same as himself, how could such a miracle ever have been performed by it? The performing of such a miracle requires omnipotence; hence in that name there must be omnipotence, otherwise this miracle could not have been wrought thereby. 'At the name of Jesus, every knee shall bow,' &c. Phil. 2, 10. Thus the name of Jesus is to be worshipped. It must therefore be the same as himself, because nothing but 'God is to be worshipped.' Math. 4, 10.

Since the name of God is the same as himself, and that name is in baptism, the following doctrines are justly inferred, viz :

1st. God's name is in baptism; it can therefore be no human work, as little as God's name can be a human invention. Could the Evangelist say that Christ baptised, when his disciples did it at his command, and in his name? John 4, 1, 2. It may now, with equal propriety and truth, be said that God baptises us, when his ministers do it at his command and in his name. Christ said to his disciples, 'He that heareth you, heareth me.' Luke 10, 16. Hence, when we hear his ministers pronounce his name in baptism, we hear Christ himself, according to this his own declaration. Why should it not be so? when he said, 'Lo, I am with you alway, even unto the end of the world.' This proves that we are baptised by the Lord himself, though through instruments. Now since baptism is no human work, it must be the grace of God. If it be a means to save the sinner, he is saved by pure unmerited grace and mercy; he has nothing to boast of; and unto God he must ascribe all the glory, and with the Apostle say, 'Not by works of righteousness which we have done, but, according to his mercy, he saved us by the washing of regeneration, and renewing of the Holy Ghost,' &c. Tit. 3, 5.

2d. Baptism is very holy, because God's name, which is in it, is holy. God's name, though one, yet it is also three; hence it is thrice holy. The six-winged seraphim, in their



reciprocal harmony, cried, 'Holy, holy, holy is the Lord of hosts; the whole earth is full of his glory.' Isa. 6, 2, 3. The heavens are glorious, and the angels are holy; but what are they in comparison to the glorious, thrice-holy Jehovah? They are created; hence are not the authors of their glory and holiness, which they only possess in a limited manner by the will of their creator. But God is self-original; the origin of himself is in himself: his holiness, like himself, is uncreated; a lovely beauty and excellence, incomprehensible, enshrined in light inaccessible. This holiness is joined to water, and with it constitutes the Christian baptism; for God's name is in it, and this name is the same as himself, the thrice-holy God, the mysterious great I AM. Thus baptism is infinitely more holy than all the winged hosts of angels, and more glorious than the heavens, because God's name is in it. With what holy awe ought we to think of our baptism! We stand on holy ground, like Moses, to whom, in a burning bush, the Lord appeared, and said unto him, 'put off thy shoes, for the place whereon thou standest is holy ground.' Exodus 3, 5. God's name being inseparable from the water in baptism, it must follow that when this water is poured on us, God's name is also put on us; for in baptism Christ is put on. Gal. 3, 27. God already, under the law, commanded Aaron and his sons to bless the children of Israel, saying, 'The Lord bless thee, and keep thee; the Lord make his face to shine upon thee, and be gracious unto thee; the Lord lift up his countenance upon thee, and give thee peace. And they shall put my name upon the children of Israel, and I will bless them.' Numb. 6, 22—27. Thus the high-priest pronounced a three-fold blessing, a blessing from the holy Trinity, on the people, and put God's name on them. When this was done, the Messiah was not yet manifested in the flesh. The high-priest who thus put the name of God upon the people, was only a type of him. The benediction under the gospel is not less. Jesus, the great High-Priest over the house of God, is come, and fulfilled the law and the prophets, and procured our eternal redemption. He puts God's name, with his prolific mediatorial blessings, in baptism, which are poured out upon the people. Now if in baptism God's name is put on us, what can it be for, otherwise than that we should be his children, 'his offspring.' Acts 17, 28. His name on us only can make us his children, for by nature we are sinners. We thus, being his children, are called gods. 'I have said ye are gods, and all of you are children of the most high,' Ps. 82, 6, compared with John 10, 34, 35. Not that we are supreme beings, because there can be but one supreme God; but we are gods, because we having put on



Christ, we are one with him, of his flesh and of his bones. Eph. 5, 23-32. Even as he prayed to his father, 'That they all may be one; as thou, father, art in me and I in thee, that they also may be one in us,' &c. John 17, 21. Because we are 'a chosen generation, an holy nation, a peculiar people,' &c. 1. Pet. 2, 9. Because we may partake of the divine nature, 11. Pet. 2, 4. Because 'we are washed from our sins in the blood of Jesus, and who has made us kings and priests unto God and his father; to him be glory and dominion, for ever and ever. Amen.' Rev. 1, 50.

What an exceeding glorious privilege the baptised have! God's holy name, and the mediator's blessings, upon them! They are styled God's; they are intended to walk with God, high in salvation. O, my soul! walk worthy of this divinely ennobled dignity! But O! how lamentable, that so many of the baptised abuse these privileges, and prostitute them to the vile and sordid pleasures of the flesh and the world, and thus finally forfeit their divine legacy!

3d. God's name is the fundamental thing in baptism; hence who then, with propriety, can deny it to be a saving means, or flood of regeneration? Ought it to be called a mere emblem? It is very lamentable, that so many of the different denominations who profess Christianity, make so extremely light of baptism. They are far from believing it to be so valuable a flood of grace, that they, on the contrary, call it a mere emblem or representation of something to be received in some other way; an outward token, by which Christians are externally distinguished, &c. So we frequently hear it announced from the pulpit, and in a similar form we may read it in some confession books and catechisms. Nevertheless, they all, when they baptise, say in their forms, 'I baptise thee in the name of the Father, and of the Son, and of the Holy Ghost;' and yet, in the meanwhile, call this baptism, performed in this holy name, a mere emblem! a representation! If baptism is a mere shadow, or an emblem, then God's name can be nothing more; because that is the ground-work of baptism. If so, God himself must be a shadow, or an emblem; because his name is himself. Thus, if we make baptism an emblem, we must make his name, hence himself, an emblem! Ought our minds not to recoil at such a grotesque idea? If God is no more than an emblem, he is no almighty God. Hence what would this be but implied atheism? Although I do by no means believe that such denominations (who call baptism an emblem) have the least idea that this their doctrine leads to this horrid consequence, else one should think they would surely abandon it.



But let them for a moment, without prejudice, coolly reflect on this subject.

I repeat it, if baptism is only an emblem, then God's name is only an emblem, because that is the principal thing in it: and if God's name is only an emblem, God himself is only an emblem, because his name is himself: and if he is an emblem, he cannot be an almighty being. Certainly no Christian ought to teach such a doctrine, from whence such horrid conclusions may with ease be inferred. Those same denominations, in their prayers, call upon the name of the Lord. But why? No doubt because they expect to be saved by this name; as St. Paul says, 'Whosoever shall call upon the name of the Lord, shall be saved.' Romans, 10, 13. But can an emblem save? It is said there is no divine virtue, no regenerating efficacy in baptism. I ask, is there no virtue, no regenerating power in God's name, which is the principal thing in baptism? If there is not, why do such (who call baptism an emblem) pretend to call on that name in prayer, and expect to be heard? They expect help, yea, salvation in that name, when they call upon it; yet that same name, when it is in baptism, has no virtue, no regenerating power—then it is nothing but an emblem! By the name of God we are saved; by it the dead were raised, and many other miracles wrought. Yet, is it not shocking, that when this name is in baptism many count it almost nothing! If we are to seek no salvation in God's name, where then are we to seek for it? Can there be any thing greater?

4th. God's name is in baptism: hence it is quite rational that faith should be exercised in it, as St. Mark says, ch. 16, 16, 'He that believeth, and is baptised, shall be saved'—'even to them that believe on his name, he gives power to become his children.' John 1, 12.

Faith must have a foundation on which it may rest, which is God's holy name in baptism; and Christ is the tried and precious corner-stone, the sure foundation—Isaiah, 28, 16. Now since faith rests on this foundation, it cannot be a virtue in us that is meritorious. Although there is much said concerning faith, yet how frequently is it not represented as some good meritorious work. If this is not the case, why then may not our faith rest on the sure foundation, which are God's holy name and promises in baptism, which is altogether his own institution? Why seek to be saved in some other way? It is in vain to teach that we are saved by grace, and not by works, Rom. 11, 6, when faith itself is made some good meritorious work, to be performed independent of the written word and baptism. St. Paul says, 'But that no man is justified by the law in the sight of God, it is evident; for the just shall



live by faith ; and the law is not of faith,' Gal. 3, 11, 12. By this the Apostle plainly distinguishes faith from all works. But how the tempter strives to revive the doctrine that man is justified by works, in order to dethrone Christ as a Saviour ! He even converts faith itself into a meritorious work. This he does when he separates faith from the written word and God's name, especially in baptism. He will have faith to stand as a work, without the word and baptism. But it is impossible to believe without a testimony.

Now if our faith is not created by the word and God's name, what else can it be but a self-work ? in short, a vain imagination ? The certainty of our faith depends on the certainty of the testimony which creates it. God's name and promises are the testimony of our faith ; which are immovable. If God ever had intended that some good act, or disposition in us, should be the condition of our salvation, he would not have prescribed faith as such, but charity, because charity is greater than faith, 1. Cor. 13, 13, and resembles himself ; 'for God is love.' 1. John, 4, 8. Faith saves, not because it is a good meritorious work, or that it possesses something of itself ; but because, like the beggar, it receives the free, unmerited gift from God, the great benefactor. Though this receiving of the gift is not a meritorious work, yet how exceedingly rich we are made thereby. See Romans 4, Gal. 3. Where faith is, there certainly God must be, who offers unto us his only begotten Son—'If God be for us, who can be against us ?' He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things.' Rom. 8, 31, 32. Faith is joined to baptism ; hence there must also be the gift, that is, the Son of God, who is to be received. And if we enjoy the Son of God by faith, how infinitely great must be our inheritance ! Our faith will then produce many good fruits : 'It looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners.' Cant. 6, 10.

*In confirmation of the above doctrine, I shall here translate and subjoin the following sentences from Dr. Luther's Larger Catechism, viz :*

'In the first place, (says Luther,) it must, above all things, be well known what the words are on which baptism is founded, whereupon all depends that may be said with respect to it, viz : Our Lord Christ saith, in the last chapter of Matthew's gospel, 'Go into all the world, teach all the nations ; baptise them in the name of the Father, and of the Son, and of the Holy Ghost.' And again ; Mark, the last chapter, 'He that believeth, and is baptised, shall be saved ; but he that believeth not, shall be damned.' In these words you must first notice,



that there are God's command and institution; so that it is not to be doubted but what baptism is a divine thing, and not man's invention: for, with the same propriety that I can say that no man out of his own head invented the ten commandments, the creed, and the Lord's prayer, but they are all revealed by God himself, even so I may equally extol baptism, not as a human tradition, but as an institution of God; who also zealously and strictly commanded us that we should receive baptism, else not be saved. Lest any should think it to be as light a thing as to put on a new red coat, it must be observed, that the greatest virtue in it is, that we esteem baptism precious, glorious and high, for which we contend the most, because the world now is so full of heretics, who cry out, baptism is an outward thing, and therefore unprofitable. But let an outward thing be what it may, here is God's word and command, which institute and confirm baptism. Now whatever God institutes and commands cannot be vain, but must be a purely precious thing, even if it was apparently less than a straw. Could it hitherto be esteemed a great thing, when the pope and his letters and bulls distributed indulgencies, confirmed altars or churches, only for the sake of the letters and the seals, how much higher and more precious ought we to regard baptism, because God commanded it to be performed in his name. Thus the words are expressed—'Go ye and baptise; but not in your, but in God's name.' To be baptised in God's name, is not to be baptised of men, but of God himself; although it be performed by men, yet it is truly God's own work: hence it may be concluded that it is much higher than any works of men or saints, for what greater works can be done than God's works? But here the devil is busy to blind one with a false appearance, in leading us away from God's work to our own; for this has a much more plausible appearance when a self-righteous anchorite\* performs many arduous and great works, and all regard more what we do and merit ourselves. But the scriptures teach thus: if we heaped all the works of the monks together, no matter how precious they appear, yet they would not be as noble and good as if God lifted up a straw. Why so? Because the person is nobler and bet-

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\* I have translated the German word *Cartheuser*, self-righteous anchorite. I confess that I have guessed at its meaning only, as I at present have not a German-English, and English-German dictionary in my possession, to which I may have access. Luther's style is so very blunt and antiquated, that it is very difficult to make a polished English translation of it; yet its nervous arguments supply every defect.



ter. Now the person is not to be estimated according to the works, but the works according to the person from whom they inherit their nobility. But this dull reason will not regard; and because it flows not like the works we do, therefore it is not to be valued.

Hence learn the proper sense, and how to answer to the question, What is baptism? Thus it is not mere water, but a water connected with and sanctified by the word of God; that it is nothing but the water of God; not that it is better in itself than other water, but because the word and command of God are added thereunto.

It is therefore nothing but the villainy and mockery of the devil, that now our new-fangled spirits blaspheme baptism, and exclude God's word and order, and view it as nothing more than water dipped out of a fountain; and then vaunt, What can a handful of water help the soul? But ah, my friend, who does not know that water is water, when it is separated? But how dare you thus interfere with the order of God, and separate the best treasure, with which he has connected and incorporated it, and will not have it separated? For this is the essence in the water—God's word, or command, and name; which is a greater and nobler treasure than heaven and earth.

And again—2dly: 'Because we now know what baptism is, and how to esteem it, we must also show why and for what purpose it was instituted; that is, what it profits, gives and effects. This cannot be better understood than by the words of Christ, as above quoted—'He that believeth, and is baptised, shall be saved.' Simply understand it thus: the virtue, benefit, fruit, and end of baptism is, that it saves. For none is baptised to become a prince, but, as the word saith, to be saved. But to be saved signifies nothing else than to be delivered from sin, death and the devil; and to get into Christ's kingdom, and to live with him forever.

Hence you again may learn how highly and dearly to esteem baptism; forasmuch as we receive so invaluable a treasure thereby, which plainly indicates that it cannot be mere water only, which could not effect it, but the word and God's name therein. But where God's name is, there must also be life and salvation; so that, indeed, it may be called a divine, blessed, fruitful, gracious water; for by the word it gets the virtue to be a washing of regeneration, as St. Paul calls it, Tit. 3.

But whereas our self-wise new spirits say faith alone saves; the work, or external thing, adds nothing to it. We answer: Truly, there is nothing in us that does it but faith, as we shall also further hear. But this the blind leaders will not see, that faith must have something to believe, that is, to which it may cleave,



and on which it may rest. Faith cleaves to the water, and believes that in baptism there is nothing but salvation and life; not because of the water, but because the word and order of God are therewith incorporated, wherein his name is cleaving. Now if I believe this, what do I otherwise believe than in God, as in him who has given and planted his word therein, and offers to us this external thing, in which we may grasp this treasure?

‘Now they are so silly, that they separate faith and the thing to which faith cleaves and is connected, although it be external; yea, it shall and must be external, that one may apprehend it with the senses, thereby to conduct it into the heart—for also the whole gospel is an external sermon. In short, what God does and effects in us, he performs through an external order. Where he speaks, yea, whither or whereby he speaks, there faith shall direct its view, and cleave to it. But now we have the words: ‘He that believeth, and is baptised, shall be saved.’ Whereupon are they spoken but upon baptism, that is, the water connected with the order of God? Hence it follows, that whoever vilifies baptism, vilifies the word of God—the faith in Christ, which directs us there, and binds to baptism.

‘Thirdly: Since we have this great benefit and virtue in baptism, let us further see who the person is that receives what baptism gives and benefits. This is also most nobly expressed in these same words: ‘He that believeth, and is baptised, shall be saved.’ Faith only makes the person worthy to receive this saving divine water beneficially; for the things promised and presented in this water, cannot otherwise be received than that we receive them with our hearts. Without faith, baptism will not benefit us, though in itself it is an invaluable, divine treasure. Hence this one word, ‘He that believeth,’ effects so much as to exclude all works we can do, that is, with a view to merit and obtain salvation thereby; for it is concluded, what is not faith does nothing to it, and also receives nothing.’

And again: ‘Therefore, both happens in baptism, that the body is sprinkled, which can receive no more than the water, and the word spoken thereto, which the soul may receive. Now because both the water and the word are one baptism, therefore both body and soul must be saved, and live eternally: the soul through the word, in which it believes; but the body, because it is united with the soul, and also, in the manner it is capable, receives baptism.

‘Hence we can, both with respect to our bodies and souls, have no greater treasure; for thereby we become very holy and happy.”

Thus far Luther,



## Section IV.

**THE ARGUMENT.**

Holy Baptism is the ordinary means of Regeneration. This is proved by John 3, 5; together with sundry other passages, &c.

For as much as all men are sinners by nature, they cannot enter into the kingdom of God except they be regenerated. Our Lord said to Nicodemus, 'Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God.' John 3, 3. By this second birth, the new spiritual child is brought into existence. This is confessed by the most of denominations professing Christianity: but that holy baptism is the ordinary means of regeneration, is denied by many. But did not our blessed Saviour say, when he was conversing with Nicodemus on the subject of regeneration, 'Verily, verily, I say unto thee, except a man be born of water, and of the spirit, he cannot enter into the kingdom of God.' John 3, 5. This plainly shews that water and spirit must be connected when the new birth is effected.

Such as deny baptism to be a means of regeneration, also deny that the term water, as it is used in this passage by our Saviour, means water. Many of them, therefore, say the word water, in the holy scriptures, is frequently used figuratively, to denote the spirit, or spiritual gifts; hence conclude that it must also be the case in this passage. They know if the term water in this passage signifies that element which is generally so called, that it could not be otherwise than that baptism would be the ordinary means of regeneration. Against this, they entertain such an inveterate aversion, that they take every method of explaining such passages away which prove baptism to be the means of regeneration. It is admitted that water, in some passages, is used figuratively; but this is far from proving that it is used in the same manner in this passage. The nature of the case itself shews, that water in this passage must signify natural water. Christ saith, 'Except a man be born of water, and of the spirit,' &c. Now if water is to mean spirit, why then would he add the word spirit? If the word water is to signify spirit, then it would be the same as if Christ had said, 'Except a man be born of the *spirit*, and of the *spirit*'—which would be ridiculous. For what need would there have been to mention one thing twice, in one and the same sentence? If Christ had said, 'Except a man be born of water,' and not mentioned spirit at all, then there would be more reason to believe that the word *water* should signify



*spirit*; but since both water and the spirit are mentioned in one and the same sentence, water must mean water, and spirit mean spirit. To force the expression *water* to mean spirit, when spirit is already mentioned, is so unnatural and ungrammatical, that it is astonishing that men of common sense should vindicate such an absurdity.

It is also manifest from the context of this passage, that Christ could mean nothing but natural water, together with the spirit. In the 12th verse of this chapter, our Lord says, 'If I have told you earthly things, and ye believe not, how shall ye believe if I tell you of heavenly things?' Christ mentioned water in the 5th verse, which is an earthly thing, because it is from the earth. Now since Christ told Nicodemus of an earthly thing, he could not mean spirit alone, for that is heavenly and divine; but he must mean something which is of the earth. But why should we believe earthly things? Answer: because the heavenly things are therewith connected. It is further evident that Christ, when he said, 'Except a man be born of water, and of the spirit,' &c. must have alluded to the baptism with water; for thus we read in this same chapter, v. 22, 23: 'After these things came Jesus and his disciples into the land of Judea; and there tarried with them, and baptised: and John also was baptising in Ænon, near Salim, because there was much water there,' &c. It was quite reasonable that our Lord should, by saying 'Except a man be born of water, and of the spirit,' &c. press upon the mind of Nicodemus, who being a pharisee, the necessity of that institution of heaven which the pharisees had rejected. It was the baptism with water they had rejected; for thus we read, 'But the pharisees and lawyers rejected the counsel of God against themselves, being not baptised of him,' (of John.) Luke 7, 30.

'Except a man be born of water, and of the spirit,' &c. This spirit, which is connected with the water, must be the Holy Spirit, eternal God with the Father and the Son. This spirit is the holy breath of Jehovah, that can breath life into our dead souls. Did the spirit move on the water, when the earth was without form, and void, and when darkness covered the deep, Gen. 1, 2? he also moves on the water in baptism. He is the wind that blows in the water; like a mighty rushing wind, he came from heaven on the day of Pentecost, and blew miraculously on the Apostles. Acts 2, 2-4. By this spirit, the children of God mortify the deeds of the body, and by him they are led. Rom. 8, 13, 14. They are led into 'all truth.' John 16, 13. This is a glorious, benevolent spirit; he rests with his seven-fold gifts upon Jesus, 'the root and the offspring of David, and the bright and the morning star,' Rev. 22, 16; for



he 'was anointed with the oil of gladness above his fellows.' Heb. 1, 9. For on the branch of Jesse doth rest 'the spirit of the Lord, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord.' Isa. 11, 2. See also Rev. 3, 1.

This seven-fold spirit is the heavenly blessing in baptism. What manner of water must this be, when this seven-fold spirit has his abode with it? Although we are baptised in the name of the Father and the Son, as well as in the name of the Holy Spirit, nevertheless it is the peculiar office of this spirit to 'reprove the sinner,' John 16, 8; to reveal and glorify the Saviour to him. In the 13th, 14th and 15th verses, Christ says, 'Howbeit, when he the spirit of truth is come, he will guide you into all truth, for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will shew you things to come. He shall glorify me, for he shall receive of mine, and shall shew it unto you.'

We being ignorant by nature, cannot know Christ as our only help; nor are we able to come unto him; this spirit, therefore, that 'searcheth all things, yea, the deep things of God,' 1. Cor. 2, 10, must enable us to come, and to call Christ our Lord, 1. Corin. 12, 3; and cry in our hearts, 'Abba, Father,' Gal. 4, 6. Thus the new creature is born of water and of the spirit.

This testimony of our Saviour would already be sufficient to prove that holy baptism is the means of regeneration; but because this is so much denied, and for the sake of illustrating this subject more amply, I shall quote sundry other scriptural testimonies, explain them, and infer the most necessary doctrines. The first I shall quote is that copious text of St. Paul, in his epistle to Titus: he saith, chap. 3, 5 6, 'Not by works of righteousness which we have done, but according to his mercy he saved us by the washing of regeneration, and renewing of the Holy Ghost, which he shed on us abundantly through Jesus Christ our Saviour.' Every expression in this passage plainly indicates that the Apostle has a peculiar reference to Holy Baptism. Every requisite thing to constitute baptism is therein mentioned. Thus, as baptism consists of water, the Apostle also speaks of a 'washing of regeneration.' There can be no washing without a liquid,—I mean without water. Hence, since the Apostle mentions a washing of regeneration, it is as obvious as it can be, that he must refer to an institution performed with water. But as baptism does not consist of mere water only, forasmuch as the spirit is connected with it, even so the Apostle also connects 'the renewing of the Holy Ghost, that is shed on us abundantly,' with the 'washing of



regeneration.' In short, the same as our Saviour spake of water and the spirit, so does also the Apostle. This is confirmed the more, when I add what the inspired writer to the Hebrews saith, ch. 10. 22, viz: 'Let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.' The writer in this passage manifestly refers to two things, viz: to the sprinkling of the heart, and the washing of the body with pure water; hence an invisible and a visible thing. The holy spirit is shed abroad in the heart, whilst the body is washed with pure water. The writer thus evidently alludes to baptism, by which our bodies are washed and our hearts sprinkled from an evil conscience. He must mean baptism, because that is not only water, but pure water; for God's holy name, with which it is connected, makes it pure. And yet it must nevertheless be an elementary water, otherwise our bodies could not be washed with it. The writer here can have no reference to any of the washings or purifications under the law, because he is writing to believers under the new testament dispensation; and as there is no washing with the water in the Christian church but baptism, the allusion here must be to the same.

A parallel passage with this is recorded by the prophet Ezekiel. He saith, 'Then will I [God] sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.' Ezekiel 36, 25, 26. The prophet here certainly refers to the days of the new testament dispensation, for he speaks of a new spirit, which has a reference to the administration of the Holy Spirit under the gospel; further, he speaks of taking away the stony heart. Now the law was engraven on two tables of stone, and those that were under the law were kept in bondage, as the Apostle saith; 'but before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed. Wherefore the law was our schoolmaster, to bring us unto Christ, that we might be justified by faith; but after that faith is come, we are no longer under a schoolmaster,' Gal. 3, 23 24 25. See also, chapter 4. Now it is likely the prophet alludes to such hearts as were under the stony law, or that had the spirit of bondage to fear, from which they should be liberated under the gospel, by the sprinkling of clean water and the new spirit. Thus the prophet also mentions water and the spirit, by which the people shall be cleansed from their filthiness and idols, and receive a new heart, which is nothing short of being born anew of water.



and of the spirit. The clean water mentioned by the prophet cannot mean spirit only, but an elementary water; for if he meant by the term 'clean water' only spirit, he would not afterwards speak of a new spirit; hence it is evident he means two distinct things by two distinct expressions,—viz: clean water, and a new spirit.

2d. The Apostle does not only say that we are saved by the washing of regeneration and renewing of the Holy Ghost, but he also expressly adds, "which he shed on us abundantly through Jesus Christ our Saviour." By Jesus Christ the Spirit is shed on us abundantly; hence in baptism; for Christ is put on in baptism. "For as many of you as have been baptised into Christ, have put on Christ," Gal. 3, 27.

This also shews that the gifts of the Holy Spirit are greater in the Christian baptism than they were under the old testament dispensation, or in John's baptism. The spirit was already given to the saints of the old testament; "For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost," 2 Pet. 1, 21. See also Ps. 51, 11. The spirit also accompanied John's baptism; for it was a baptism unto repentance, Math. 3, 11; by it, one could flee from the wrath to come, v. 7; and it was also the counsel of God, Luke 7, 30. Now there can be no genuine repentance, nor fleeing from the wrath to come, without the gift of the Holy Ghost. Thus John's baptism in its fundamental point did not differ from the Christian; yet it is by no means to be used in the church; because the baptism of our Saviour, after his resurrection and ascension, became more valuable, for in it he sheds on us the Holy Ghost abundantly. Although the spirit accompanied John's baptism, yet he was not shed on the people abundantly. No doubt but what this was the reason why some of those that were baptised with John's baptism, were again baptised; see Acts 19.

It belongs to the office of the Holy Ghost to guide into all truth, to glorify Christ, to receive of Christ, and to shew it unto his people, see John 16, 13, 15—1 Cor. 12, 3. Now the spirit could reveal Christ to the believers of the old testament only as future, by many types and shadows—and in John's baptism he could indeed reveal him as manifested in the flesh; for John pointed to Christ, as "the lamb of God, which taketh away the sin of the world;" John 1, 29—but not as a Saviour already crucified, and as having "by himself purged our sins, and sat down on the right hand of the majesty on high," Heb. 1, 3. Hence, the spirit could not then reveal and glorify Christ, as having actually finished the work he came to do, and entered into his eternal rest; therefore the



spirit was not abundantly shed on the people. The reader here may apply what is said, Math. 11, 11. But since Christ, after his resurrection, and just as he was about to ascend, commanded his apostles to baptise all nations, he sent the spirit in all abundance to be shed on the people in baptism. For the spirit reveals Christ now, in all his offices and merits, not as future, but as present, even shewing his kingdom to be within us, Luke 17, 21.

3d. Since in baptism the Holy Ghost is shed on us abundantly, hence it follows that he does not teach and reveal Christ to us by types and shadows, as he did under the law, when the spirit was not yet abundantly shed on the people. For the same reason, also, baptism cannot be an emblem.

The law contained a shadow of good things to come, Heb. 10, 1. These good things were the Saviour in the flesh, or the covenanted seed of Abraham, in whom all the nations of the earth should be blessed, together with all the blessings he should obtain by his mission into the world. See also, Col. 2, 16, 17. But after the Saviour is come in the flesh, and accomplished our redemption, fulfilling the law and the prophets, and all the numerous types in him receiving their consummation, where then can there be any room in his church for types, or emblems? Do we need emblems when we have the substance? When the Saviour fills all things? The Apostle saith, "And (God) hath put all things under his [Christ's] feet, and gave him to be the head over all things to the church, which is his body, the fullness of him that filleth all in all," Eph. 1, 22, 23. And in chapter 4, v. 10, he saith, "He that descended (viz. Christ) is the same also that ascended up far above all heavens, that he might fill all things." From these passages it is manifest that Christ fills all things. This will still appear plainer, when I yet add what the inspired writer to the Hebrews saith, chap. 9, 12; "He (Christ) entered by his own blood into the holy place, having obtained eternal redemption for us;" and v. 24, he saith, "For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us." Thus Christ with or by his blood appears in the presence of God for us; hence, wherever the presence of God is, there Christ also appears for us. Where is the presence of God? Ans.—Every where. Thus saith the Psalmist, "Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold thou art there," &c. Ps. 139, 7—10. Thus Christ is every where, not only with his spirit,—for the inspired writer says he entered



by his own blood into the holy places, and appears in the presence of God: now blood belongs to the Lord's humanity; hence the crucified God—man, or Immanuel, fills all things, so that there can be no types nor shadows, by which the spirit should shew him to us: nay, for where the substance, filling all things, appears, all shadows must be expelled. Jesus is the Sun of Righteousness, that rose with healing in his wings; Mal. 4, 2—he shines in Jehovah's presence, and with his refulgent beams irradiates heaven and earth; his excessive brightness extinguishes the great glory of burning seraphim: how should it therefore be possible for types and shadows to exist in the very face of such a heavenly meridian day? It is out of the question; the sacraments under the gospel cannot be emblems. If there was no Saviour in the flesh, in existence, it would be quite rational to have types, which was the case under the Mosaic dispensation. Before the Saviour's incarnation, the promises indeed were made; yet the things promised were not present, nor in existence; hence the types under the law. The types under the law shaded forth such things, that were not at all in existence, viz: the incarnation of Christ, and the concomitant blessings thereof: but types or emblems under the gospel cannot shade forth any future blessings of any future Messiah; hence the doctrine of having emblems under the gospel is radically wrong, and has no foundation in the Holy Scriptures. It may also be justly concluded, to make emblems (which are the same as images) in divine worship of things that are in existence, must be idolatry; for the commandment says, "Thou shalt not make unto thee any graven image, or any likeness of any thing that is in the heaven above, or that is in the earth beneath," &c. Exod. 20, 4, 5. Types under the law were no likenesses of any thing that was; for the things they prefigured were not then at all in existence: hence they could not have come under the prohibition of this commandment; for it prohibits the making and worshipping of likenesses of things that are. But the case stands far different under the gospel; because there is nothing more to prefigure, no future Saviour whom we must expect at a distance. Now to make emblems in divine worship of those things which are present in reality, must be a notorious breach of this command, and a pagan idolatry. In vain protestants condemn the papish image-worship, when they themselves turn the sacraments into images in their most solemn worship!! Is not this the language of many protestants who deride the papists—baptism is an emblem of some spiritual gift! bread and wine are holy emblems of Christ's body and blood! Image-worship belongs to the kingdom of Antichrist; but in the



kingdom of Jesus there is no worship by types, nor in ancient Jerusalem; but God is worshipped in spirit and in truth." See John 4, 21. 24. It is also contrary to the nature of the new testament to administer types and shadows; for the Apostle saith, "Who (God) also hath made us able ministers of the new testament; not of the letter, but of the spirit," &c. 2 Cor. 3, 6. Ministers of the gospel must be ministers of the spirit; hence not of emblems. Many who call themselves ministers of the gospel, call the sacraments nothing but emblems; hence they are ministers of emblems. But I must tell such plainly, whilst they are administering emblems, they can positively not be the ministers of the new testament; for the apostle declares this ministry not to be of the letter, but of the spirit; now if it be of the spirit, it cannot be a ministry of emblems, as the spirit is a reality, and no emblem. The apostle in this chapter also saith, v. 18, "But we all, with open face, beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the spirit of the Lord." Now suppose emblems are yet to be found in the church and in the ministry, how could we all with open face, as in a glass, behold the glory of the Lord? Our faces would be veiled by emblems, and we could not see the substance as in a bright mirror. When I look with an unveiled face in a glass, there is nothing to hinder me from seeing what may be in the glass. Such, therefore, who yet look through emblems, do not see with open face, as in a glass, the glory of the Lord; for the veil of Moses is yet upon their heart; v. 14, 15; else they would not yet be dealing in emblems.

Further, those who call baptism an emblem, also teach that there is an inward baptism of the Holy Ghost, of which the baptism with water is only an emblem; hence they must teach that there are two baptisms, the one an emblematical baptism with water, and the other the baptism with the Holy Ghost. But the apostle expressly saith, "One Lord, one faith, one baptism," &c. Eph. 4, 5. Thus, agreeable to the apostle's declaration, there is but one baptism, and not two, i. e. an emblematical and a spiritual baptism, as many vainly assert. This one baptism consists of water and of the spirit. How roundly such men contradict the apostle, when they speak of two baptisms! Paul says one baptism; but they two, viz: an emblematical and a spiritual baptism. If there can be a spiritual baptism, and an emblematical baptism, why may there not also be a spiritual Lord and an emblematical Lord, and a spiritual faith and an emblematical faith!!

I must here answer an objection. It is said Cornelius was a servant man, and one that feared God, Acts 10, 2; whose



prayer was heard, and whose alms were had in remembrance in the sight of God, v. 31; and further, he had received the Holy Ghost, v. 44; all this he was and had before he was baptised with water: hence a man may be a believer, and be gifted with the spirit without baptism; therefore baptism cannot be so very valuable or essential.

To this I answer; There is a difference between the faith in Christ yet to come, and the faith in Christ already come. The saints under the old testament, were justified by faith in Christ, that was yet to come; but those under the new are justified by faith in Christ already come. The apostle saith, "For therein (viz. in the gospel) is the righteousness of God revealed from faith to faith," Rom. 1, 17. In the gospel the righteousness of God is revealed from the faith of the old testament to the faith of the new, that is, from faith to faith; or, from the faith in Christ to come to the faith in Christ already come. Although the saints under the old testament were justified by the faith in Christ yet to come, yet they did not then get the full enjoyment of the promise. The inspired writer to the Hebrews, when speaking of the saints of the old testament, he adds, "And these all, having obtained a good report through faith, received not the promise. God having provided some better thing for us, that they without us should not be made perfect," Heb. 11, 39, 40; compared with Rom. 3, 24, 26. They indeed believed the promises of God; but the things promised, they then did not receive; hence were not made perfect without us, that is, because they could not enjoy Christ already come, and only now are made perfect under the new testament dispensation. It is evident that Cornelius was a believer in Christ that was yet to come; for he knew not that Christ had already come, until St. Peter was sent to him, to inform him that Jesus of Nazareth was the true Messiah, that was promised, see Acts 10, 36, 43. Thus, since Cornelius was justified by the faith in Christ to come, he was justified before baptism was instituted, or at least before he knew it; thus it may easily be accounted for, why he was justified before his baptism. But this is far from proving, that we who live since the institution of baptism is known, should be justified without baptism, because Cornelius was before he knew of Christ already come; and consequently justified under another dispensation.

Again, it is to be observed, that the gifts of the Holy Spirit, which Cornelius received before his baptism, were miraculous; for thus we read, v. 45, 46, 47, "And they of the circumcision which believed, were astonished, as many as came with Peter, because that on the gentiles also was poured out the gift



of the Holy Ghost. For they heard them speak with tongues, and magnify God. Then answered Peter, can any man forbid water, that these should not be baptised," &c. To speak with tongues was a miraculous operation. But where is there any Christian now who possesses such miraculous gifts? The miraculous gifts of the spirit have ceased many years ago. The miraculous gifts of the spirit are not necessary to our salvation; for if they were, no one could be saved at this time, as they are not given. It was also even possible for many men to possess the miraculous gifts of the Holy Spirit, and yet be destitute of saving grace, and thus perish. Our Saviour verifies this melancholy truth, when he saith, "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, you that work iniquity." Math. 7, 22, 23, compared with 1 Cor. 13, 1, 2. Now, to prophesy and to cast out devils cannot be done but by the miraculous gifts of the spirit. Satan does not cast out Satan, Math. 12, 26. Nevertheless, here are a class of men described, who performed such miracles, and yet are called workers of iniquity. Thus we plainly see, that the miraculous gifts of the spirit are not saving; the ordinary gifts must effect salvation. Salvation is one thing; but working miracles another. Now, all that can be proved by the example of Cornelius, is, that he received the miraculous gifts of the spirit before his baptism. But this proves nothing to the point in question; because the miraculous gifts are not necessary to salvation.

But suppose Cornelius had possessed every thing essential before baptism to constitute him a complete saint under the new testament dispensation, why would he still have been baptised with water? Could it have been beneficial to him? Cornelius, although being miraculously gifted, yet submits to be baptised with water. How highly this dignifies water baptism! He must have received something thereby which exceeded all the miraculous gifts of the spirit; for if he had not, he would have been baptised in vain, though justified before by the faith in Christ to come: but when Christ was really come, he is not to see him any more at a distance; for he now, by baptism, puts on the Saviour come in the flesh, whom before he saw afar off—"For as many of you as have been baptised into Christ, have put on Christ." Gal. 3, 27. This is infinitely more valuable to the soul than all the miraculous gifts, although they completely answered the end for which they were designed.



Was not also our blessed Saviour baptised with water? For his own sake, he was certainly not baptised, as little as he, for his own sake, was put under the law. Gal. 4, 4. At his baptism, the heavens were opened unto him; for he is our great high priest, who entered into the holy places by his own blood, having obtained eternal redemption for us, Heb. 9, 12; so that when the heavens were opened for him, it was for our redemption. At his baptism, the spirit of God was seen descending like a dove, and lighting upon him. Hence the Holy Spirit with celestial glory accompanied his baptism! Wonderful! this blessed spirit revealed himself in water! This is sufficient to sanctify our baptism! For our sakes he was anointed with the spirit, or with the oil of gladness," Heb. 1, 9—otherwise we ever should have remained wretched and sorrowful. At his baptism, the father's voice from heaven said, "This is my beloved son, in whom I am well pleased," see Math. 3, 16, 17; Mark 1, 9, 11; Luke 3, 21, 23; John 1, 31, 34. This proclamation of the father was also for our sakes; as it is said on another occasion, when "a voice from heaven was heard, the people said it thundered; and others, an angel spake to him." But Jesus answered, "This voice came not because of me, but for your sakes," John 12, 28, 30.

## Section V.

### *THE ARGUMENT.*

In baptism Christ is put on, &c. By it we are saved, like Noah was in the flood, &c. This is founded on Gal. 3, 27; 1 Pet. 3, 20, 21. This argument is a continuation of the preceding one.

By holy baptism Christ is put on; "for as many of you as have been baptised into Christ, have put on Christ," Gal. 3, 27. St. Paul probably, in these words, has an allusion to a certain custom which was in vogue among the ancient Romans. It was when a servant, who being bound to his master, received his freedom, was then arrayed with a new peculiar garment. The Jewish converts to the Christian Religion were also bound or shut up under the law, before they received their freedom. "But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed. Wherefore the law was our school-master, to bring us unto Christ,



that we should be justified by faith. But after that faith is come, we are no longer under a schoolmaster." Gal. 4, 23 25. Now when they were released from the bondage of the law, they by baptism put on Christ, the new, unspotted garment of salvation, and robe of righteousness, Isa. 61, 10. If baptism is the means whereby we put on Christ, we thereby must be clothed with all his merits; his wisdom, righteousness, sanctification and redemption are imparted unto us; 1 Cor. 1, 30. We by nature are defiled with sin, so that in this state we cannot be owned as God's children; but when we have put on and received Christ by faith, the garment of our salvation, our sins are covered; we are accounted righteous and holy for the sake of this garment; clad in it, the heavenly father finds no fault in us; for how can he be displeased with his only son, who merited perfect righteousness for us, and who is the brightness of the father's glory, and the express image of his person? Heb. 1, 3. St. Paul also saith, 'that Christ gave himself for his church; that he might sanctify and cleanse it with the washing of water by the word. That he might present it to himself a glorious church, not having spot, or wrinkle,' &c. Eph. 5, 25 27. The apostle here alludes to baptism, which is a washing of water by the word, and ascribes thereunto the sanctification of the church; for Christ, who is put on in baptism, sanctifies his bride; so that baptism is not only the means of the pardon of our sins, but it is also the means of our sanctification. St. Paul's sins were not only pardoned, but he should also be baptised, that they might be washed away. 'And now, why tarriest thou? arise, and be baptised, and wash away thy sins, calling on the name of the Lord," Acts 22, 16. Now if baptism is not only the means of our pardon, but also of our sanctification, then it must indeed, in the fullest sense of the word, be the means of regeneration.

Here I must answer an objection which is frequently alleged against this doctrine. It is said by the enemies of this doctrine, if by baptism Christ is put on, then all the baptised shall infallibly be saved, although they be ever so wicked; hence they represent this as a very dangerous doctrine. In order, therefore, to avert this supposed dangerous doctrine, they, through a mistaken zeal for godliness, endeavor to represent it as insignificant as possible, calling it a mere outward ordinance, an emblem, &c. Lest any person should comfort himself with the baptismal grace, and yet remain wicked, God's own institution must be degraded in a most shameful manner. Such imagine that no person can have a right and claim to Christ and his merits, and yet be lost. It must cer-



tainly be a very absurd plan to account an institution a mere nothing, for the sake of robbing abusers of the grace it affords, of their imaginary comfort. We might with equal propriety deny that the Holy Scriptures contain the word and promises of God, because there are many who read them, and affect to apply the promises of salvation to themselves, who, notwithstanding, continue in many wicked practices. But why should it be deemed absurd to suppose that a sinner may have an undeniable right to Christ by baptism, and yet that he may perish in consequence of his unbelief? Is it impossible for a man to be entitled to a great legacy, and yet never enjoy it? It can easily be proved that Christ is offered to such as do not receive him, and likewise that such have a right to him. 'The light shineth in darkness, and the darkness comprehended it not,' John 1, 5. Christ is that light which shone in darkness, and notwithstanding, the darkness did not comprehend him. Now would any man pretend to argue, if the light shone into darkness, therefore the darkness must infallibly have turned into light, or must have comprehended it. He dare not argue this, for the text itself is decisive! 'the light shineth in darkness, and the darkness comprehended it not.' Again; 'He came unto his own, and his own received him not,' v. 11. Now if Christ can come unto his own, and yet his own not receive him, why may not he also come unto all the baptised, though many of them perish? One thing is, that Christ comes to us, but to receive him is another. Christ comes to all the baptised, for he comes by water as well as by blood, 1 John 5, 6; but not all of them receive him: 'but as many as receive him, to them he gives power to become the sons of God, even to them that believe on his name.' John 1, 12. Again; Christ saith, 'I am the true vine, and my father is the husbandman. Every branch in me that beareth not fruit, he taketh away; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit,' John 15, 1 2. From this, it appears that one may be a branch in Christ, and yet not bear fruit; and thus finally be taken away. The apostle also saith, concerning the children of Israel, who were led out of Egypt, 'that they were all baptised unto Moses in the cloud, and in the sea; and did all eat the same spiritual meat, and did all drink the same spiritual drink; for they drank of that spiritual Rock that followed them; and that rock was Christ. But with many of them God was not well pleased; for they were overthrown in the wilderness,' 1 Cor. 10, 2 5. Here are a host of people described, who did all eat and drink of Christ, notwithstanding the most of them were unbelievers, and consequently perished in the wilderness. See Heb. 3, 17 19. Was it possible



for the unbelieving Israelites to partake of spiritual meat and drink, that is of Christ, and yet to perish; why should it be deemed inconsistent, when we teach that all the baptised have put on Christ, though many of them are and remain unbelievers, and perish?

Agreeably to this view, there is no danger in teaching that all the baptised have put on Christ. In the first place, it is an unspeakable consolation to desponding and mourning souls, when they are informed that they have an undeniable right to Christ, inasmuch as they have put him on in baptism. In the second place, the ungodly may be informed, that they by baptism indeed have put on Christ; but their conduct indicates that they are abusers of their legacy, and unfruitful branches in Christ, the living vine; and in case they do not believe and reform, they must, notwithstanding their high privileges which they are entitled to enjoy, perish forever.

The next important testimony which I shall view in this section is that of St. Peter, when he saith, 'Eight souls were saved by water. The like figure whereunto even baptism doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience toward God.) by the resurrection of Jesus Christ.' 1 Epist. 3, 20 21.

The flood in which the antediluvians perished was a figure of baptism. Eight souls were saved in the ark by water. The like figure whereunto even baptism doth also now save us. The flood consisted of water, even so does baptism. The water upheld the ark, so that eight souls could swim on it, and be saved; the Holy Ghost also moves on the water in baptism, for he is connected therewith; and Christ the Saviour, is put on thereby. The water in the flood, not because it was merely water, saved the eight souls, otherwise all the antediluvians would have been saved; but because it upheld the ark; neither does the water in baptism save only because it is water; but because it is an element with which the Holy Spirit is connected, who makes it a flood of salvation.

That the water in baptism has not the saving virtue of itself, is manifested by the expression, 'Not the putting away of the filth of the flesh, but the answer of a good conscience toward God.' There were divers washings under the Levitical priesthood, to take away the filth of the flesh, i. e. a bodily purification; but holy baptism is infinitely more; it is the answer of a good conscience toward God. The washings under the Law were not performed in the name of the Holy Trinity, but baptism is; hence it effects not a mere carnal, but a spiritual purity. But here an objection is urged, which must be answered. It is said St. Peter in this text can have no reference to water-



baptism ; because he said, 'not the putting away the filth of the flesh, but the answer of a good conscience toward God,' which shews that he does not allude to an outward means. I answer if the apostle did not mean water-baptism, why then did he say that baptism was the like figure of the flood ? Did not the flood consist of water ? Is it reasonable to suppose that he would have contradicted in the latter clause, what he had asserted in the first ? Did he write the first clause, which is, 'baptism is the like figure of the flood,' in a dream, and then suddenly awake, and contradict it by another clause which means no 'water baptism at all ? Such a conclusion is ridiculous. If the apostle found his first clause erroneous, why did he not finally erase it ? It is evident that the apostle by the expression, 'not the putting away of the filth of the flesh, but the answer of a good conscience toward God,' intends to magnify baptism above all the carnal washings under the law. It is not a putting away of the filth of the flesh, but something far more valuable ; it is not simple water only, 'but the answer of a good conscience toward God.' How highly is baptism hereby plumed !

'The answer of a good conscience toward God.' The original, *Eperotema*, signifies a counter-question. It is very likely that when the apostle wrote this, he had a reference to the judicial custom of his day. It was customary among the Romans, that when any one bound himself in a reciprocal stipulation to another one before a court, he employed certain forms of questions ; whereupon the other one was constrained immediately to impart his prescribed answers, otherwise the bargain was considered invalid. This was called *Eperotema*. Agreeably to this, there are also stipulations made in baptism. There are reciprocal questions and answers. In short, there is a covenant established, as the German translation reads ; for in every covenant there are stipulations, and reciprocal questions and answers. God and the baptised are in covenant ; even so God was in covenant with the circumcised. Gen. 17—Rom. 4.

Now who is it that puts forth the first question, that makes the first stipulation ? It is not the sinner, for 'there is none that seeketh after God,' Rom. 3, 11. The sinner has not chosen Christ, but Christ him, John 15, 16. God seeks the sinner ; he stipulates to him the overtures of salvation. He asks us ; he knocks at our hearts ; he gives us a good conscience, when he cleanses it by the blood of his blessed son, from dead works to serve the living God, Heb. 9, 14. But the sinner must also ask his God to perform his engagements



sealed in baptism. 'Thy face, Lord, will I seek. Hide not thy face far from me,' Ps. 27, 8 9.

Noah was a righteous man. It is known that the wicked children of the world are enemies to the righteous. Thus Noah must have had many enemies. By the flood all the wicked, hence his enemies, were destroyed. Now if the flood is a figure of baptism, are we not also liberated from the enemies of our souls, such as sin, Satan, the world, &c.? Again, when by the flood Noah's enemies were destroyed, he got in possession of the whole earth; hence he must have been exceedingly rich. Now if the flood is a figure of baptism, we are not only liberated from our spiritual enemies, but we also get in possession of a better world, of a city whose builder is God.

## Section VI.

### *THE ARGUMENT.*

Circumcision sealed the Abrahamic covenant. The same may be said of baptism. From hence also its value and dignity may be inferred.

God said unto Abraham, 'I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant; to be a God unto thee, and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God.' Gen. 17, 7 8. This covenant was sealed by circumcision. See v. 11, compared Rom. 4.

That baptism seals the Abrahamic covenant, is denied by those who deny infant baptism. They well know if this was the case, it would follow that infants should be baptised; because infants were circumcised. They therefore say, that the covenant which God made with Abraham was only of a temporal nature, and therefore did not include the blessings that should be manifested under the new testament dispensation. It is readily admitted, that God stipulated temporal blessings to Abraham, when he promised the land of Canaan. But this by no means proves that he did not also stipulate to him and to his seed spiritual and eternal blessings.



God said to Abraham, 'I will be a God unto thee, and to thy seed after thee.' Now was God only Abraham's temporal God? If that had been all, then God would have been a God unto the most wicked, as much as to Abraham; there would have been no difference, for God distributes his temporal blessings among the wicked, as well as among the righteous, since he gives to the men of the world their portion, and fills their bellies, &c. Ps. 17, 14, compared with Luke 16, 19 25. Would the temporal blessings have saved his soul? He might indeed have enjoyed many good things of this present world, and yet finally be damned. 'For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul? Mat. 16, 26.

God said to Abraham, 'And in thy seed shall all the nations of the earth be blessed.' Gen. 22, 18. Who is this seed of Abraham, in whom all the nations of the earth shall be blessed? This seed is Christ, in him all nations shall be blessed, for they are his inheritance. 'Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.' Ps. 2, 8. S. Paul explains this promised seed to be Christ. 'Now to Abraham and his seed were the promises made. He saith not, and to seeds, as of many; but as of one, and to thy seed, which is Christ. And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.' Gal. 3, 16 17. In these words the apostle declares the covenanted seed to be Christ, in him Abraham believed, and rejoiced to see his day. John 8, 56. In this covenant Christ was promised to Abraham, whom he, afar off, apprehended by faith; this covenant was sealed by circumcision; but now Christ is come, whom we have put on in baptism. Now, since Christ was promised to Abraham in the covenant, which being sealed by circumcision; and now, since Christ is put on in baptism, it is evident that baptism seals the Abrahamic covenant.

The apostle also saith, 'In whom (viz. in Christ) also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ; buried with him in baptism, wherein also ye are risen with him,' &c. Col. 2, 11 12. To be circumcised in Christ, and to be baptised into Christ, Rom. 6, 3, are expressions of similar import. Abraham became interested in Christ by the covenant which was sealed by circumcision, and we now are circumcised in Christ, because we are received into the Abrahamic covenant, when by baptism we are



buried with Christ. In Abraham's covenant Christ is the principal object, and equally so he is under the gospel and in baptism. Christ's blood is the blood of the covenant, by which the prisoners are sent out of the pit wherein is no water. Zach. 9, 11.

In this covenant God is Abraham's God; even so he is our God under the gospel dispensation. 'For ye are the temple of the living God; as God hath said. I will dwell in them, and walk in them; and I will be their God, and they shall be my people.' 2 Cor. 6, 18. God extends his covenant with Abraham beyond the grave. Our Saviour said, 'Have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob. God is not the God of the dead, but of the living.' Math. 22, 31 32. Christ disputed with the Sadducees, who denied the resurrection of the body; and in order to prove that the dead shall rise, he refers to Abraham's covenant, wherein God is Abraham's God; but because he is not the God of the dead, but of the living: but since Abraham died, he and all others who are in the same covenant, shall be raised up from the dead and clothed with immortality, and God shall be their God forever; for it is written, 'And I heard a great voice out of heaven, saying, Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.' Rev. 21, 3.

Christ is promised in this covenant; he is the resurrection and the life, John 11, 25; he is risen from the dead, and become the first fruits of them that slept, as death came by Adam, so by Christ came also the resurrection of the dead. 1 Cor. 15, 20 21. Now if by virtue of this covenant, Christ was given, and by him came the resurrection of the dead, then this covenant must include infinitely more than temporal blessings, for it extends to the resurrection of the righteous.

Abraham was a pilgrim and a sojourner on earth, hence the temporal inheritance of Canaan was not the rest he sought. The people of God expected a better rest. 'For if Jesus (Joshua) had given them rest, then would he not afterwards have spoken of another day. There remaineth, therefore, a rest to the people of God.' Heb. 4, 8 9. Again, 'For they that say such things, declare plainly that they seek a country, And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned. But now they desire a better country, that is an heavenly; wherefore God is not ashamed to be called their God, for he hath prepared for them a city,' chap. 11, 15 16.



Such as had left Canaan might have returned again, if that had been all which God had covenanted to them ; but he has prepared for them a heavenly country, and Abraham looked for a city which hath foundations whose builder and maker is God, v. 9. 'And I saw a new heaven, and a new earth, for the first heaven and the first earth were passed away, and there was no more sea. And I, John, saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.' Rev. 21, 62. When this earth shall be made new ; when its metropolis, New Jerusalem, shall come from God out of heaven, ornamented with celestial glory, then indeed Abraham and all his spiritual seed, numerous like the sands on the sea-shore, like the stars of heaven, shall inherit this holy land and city. 'Blessed are the meek, for they shall inherit the earth.' Math. 5, 5. By circumcision the covenant which includes these superlative blessings was sealed, hence the Abrahamic covenant is everlasting ; therefore it yet exists under the gospel, although the seal thereof is changed, viz : baptism instead of circumcision. In this view, how majestic is baptism ! Its glory is beaming, like heavenly day, through the very gates of New Jerusalem !

Here is the proper place to answer a few objections, that are sometimes alleged against the doctrine contained in this treatise. Our opponents say, "You teach that baptism is the means of regeneration, and that it came in lieu of circumcision. But agreeably to St. Paul's declaration, Rom. 4, it is evident that Abraham was justified before he was circumcised. Now if Abraham was justified before he was circumcised, then we may also be regenerated without baptism ; hence it cannot be the means of regeneration."

I answer, I readily admit that Abraham was justified before circumcision ; yet this does by no means prove, that therefore baptism being in lieu thereof, cannot be the means of regeneration. Baptism, though in lieu of circumcision, yet it must be far more valuable, otherwise it never would have come in the room of circumcision. If baptism could effect no more than circumcision, what then could have been God's design in abolishing circumcision and substituting baptism ? Is not Christ as a high-priest in the room of the Jewish high-priests under the law, and his sacrifice in the room of their sacrifices ? But what man of common sense would conclude, that therefore Christ can be no greater than they, and his sacrifice not more valuable than their sacrifices ? Is not the whole new testament dispensation in the room of the old ? Is it therefore not more valuable ? It certainly is more valuable, other-



wise the old would have continued, and not waxed old. 'For if the first covenant had been faultless, then should no place have been sought for the second,' Heb. 8, 7. Again, 'In that he saith, a new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away,' v. 13. Now circumcision was a right under the old testament, but baptism under the new; hence as far as the new testament excels the old, so far baptism excels circumcision; for every institution must be agreeable to the testament of which it is an institution. Circumcision sealed the promise of a Messiah that was yet to come; but by baptism we put on Christ, that is already come. Circumcision was principally confined to the Jewish nation, and only to the male sex; but the apostle saith, 'For as many of you as have been baptised into Christ, have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus,' Gal. 3, 27 28. Thus baptism includes all; hence superior to circumcision. Further, it is to be observed that Abraham lived a long time, before God commanded him to be circumcised; hence it could not have been as essentially necessary to him, as it became afterwards to those who lived after it was instituted. It is obvious that no rite can become obligatory nor beneficial before it is instituted. No law becomes obligatory nor beneficial before it is enacted. Now that Abraham was justified before he was circumcised, since he lived before its institution, does not prove that it was useless to those that lived afterwards.

Although Abraham being justified without circumcision, yet circumcision was 'a seal of the righteousness of the faith which he had yet, being uncircumcised,' Rom. 4, 11. Lest Abraham's faith should waver, God seals it by circumcision, that he might be more certain of the promises; for a thing is certified by a seal.

Again, our opponents say that the apostle saith, "For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature," Gal. 6, 15. 'Now if circumcision doth not avail any thing, then baptism cannot avail any thing, for it is in the room of circumcision.' To this I answer: Circumcision was abolished when the apostle wrote this; hence it is evident, that it could not avail any thing. The apostle argued against the false teachers who taught the people, that they must be circumcised and keep the law of Moses in order to be saved. The apostle saith, 'Behold, I, Paul, say unto you, that if ye be circumcised, Christ shall profit you nothing,' Gal. 5, 2. Now what reason can any person have to



conclude, that because circumcision is abolished, and consequently cannot avail any thing, that therefore baptism, which is not abolished, is useless? There is a very great difference between an institution that is done away, and one that is in full force. Circumcision is abolished, hence it cannot avail any thing; but baptism is in full force unto the end of the world; hence it avails very much.

Further, circumcision answered a two-fold purpose. 1st. It was a seal of the Abrahamic covenant, which included the Messiah. 2d. It obligated men to keep the whole law, 'For I testify again to every man that is circumcised, that he is a debtor to do the whole law,' Gal. 5, 3, compared with Rom. 2, 25. In so far as circumcision was a seal of the Abrahamic covenant, it was grand and evangelical; because it sealed an evangelical covenant. In this respect it has some affinity to baptism. But in so far as circumcision obligated men to do the whole law, it never did avail any thing unto justification; because Abraham, nor no other believer, ever was justified by the works of the law. Baptism doth not belong to the works of the law; for it is evangelical, and was instituted by him who fulfilled all the law and the prophets.

## Section VII.

### *THE ARGUMENT.*

By holy baptism we are in Christ, in his death, burial and resurrection. This is proved by Rom. 6, 3 5.

Justification is connected with baptism, and sanctification is the blessed consequence. This is evident from the testimony of St. Paul, Rom. 6, 3 5. He saith, 'Know ye not, that so many of us as were baptised into Jesus Christ were baptised into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection.'

These words plainly indicate, that by baptism, we have been brought into Christ, into his death, burial and resurrection. Christ, before his death, was living; hence to be in Christ, is



also to be in his life ; thus we see that by baptism we are in Christ, hence too in his life, and in his death, burial and resurrection. That baptism is the means by which we are brought into Christ, into his death, burial, &c. at once elevates baptism to a very high degree. This text, though explicit in itself to evince the benefit of baptism, has not escaped misrepresentation by some of those who deny that baptism is the means of regeneration. Such, in order to evade the natural force of this text, assert that we by baptism are not really brought into Christ, into his death, burial, &c. but that baptism is only a representation thereof. The Baptists claim this text particularly as proving the mode of their baptism, which is performed by immersion. They infer it, from 'being buried with Christ in baptism,' &c. 'How can a man,' say they, 'be buried in baptism, if he be not wholly covered with water?' Because they consider baptism an emblematical institution, they conclude that their mode must be exclusively right. In a former argument, I have already proved the futility of the idea that there are emblems or types under the gospel dispensation ; yet, I shall endeavor to elucidate this further. We have three things ; 1, a baptism into Christ, (and if in him, then also in his life ;) 2, into his death ; 3, into his burial ; to which may be added, his victorious resurrection. Now if baptism is to be a representation or an emblem of Christ's burial, and that we must therefore be immersed, why then is not baptism also performed in such manner as to represent his life and death, as well as his burial ? Christ must live before he can die, and he must die before he ought to be buried ; hence if his burial, which is the consequence of his death, is represented, why should the representation be incomplete ? We have equally as good a reason to represent his life and death, as we have to represent his burial. I repeat it, if his burial has an allusion to the mode of baptism, certainly his life and death must have an allusion to the same, for they are also included in the text. And if all these are to allude to the mode, what at last must be the mode ? The life of Christ was action, his death was a crucifixion, his burial was the inclosing of his body in a cavity of the rock. The mode therefore, (if baptism be emblematical) must represent action, crucifixion, and the inclosing of a body in a rock. Immersion therefore, would not be a sufficient representation, for that would only represent his burial, but not his life and crucifixion. I do not know whether all popedom can afford ceremonies superstitious enough to make all this emblematical nonsense. It will soon be necessary that all protestants should make the sign of the cross to represent Christ's crucifixion. But yet, I do not know what is to repre-



sent his life, except it be salt, oil and spittle, which the Romanists apply. It is, therefore, in vain for the Baptists to infer immersion from this text, as being exclusively right, unless they also make the sign of the cross to represent Christ's crucifixion, and invent some other baptistical superstitious ceremony to represent his life.

But, it is by no means true, that the life, death, and burial of Christ are merely represented to us by baptism; or that we are only to imitate Christ in these things by baptism; although this being not the opinion of the Baptists only, but sundry other denominations. There is no emblem nor representation of Christ's death, nor burial mentioned. This is arbitrarily added by those who preach up types and shadows under the gospel dispensation. The text does not say that Christ's death is represented by baptism, but we are baptised into his death. The very design of the text indicates that we must really be connected with Christ, with his death and burial. Why so? Ans: The apostle expressly requires of all the baptised, because they were baptised into Christ's death, &c. to walk in newness of life. 'Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in the newness of life.' v. 4. Here the apostle requires of those who were buried by baptism into his death, that they like as Christ rose from the dead, should walk in newness of life. He makes our burial with Christ in his death by baptism, the cause of our resurrection or new life. 'For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection,' v. 5. Now, how could the apostle require the walk of a new life of those that were baptised, if they were not new? A man must first be a new man, and possess a new life, before he can walk in a new life. Why would the apostle infer the spiritual resurrection of the baptised from their being planted with Christ into his death by baptism? If they were only emblematically baptised into Christ, into his death and burial, then their walk in a new life would also only be emblematical. Now what man of good sense would contend that we should only have an emblematical holiness, or an emblematical new life? Now the effect cannot be greater than the cause. Our being planted with Christ by baptism into his death, the apostle assigns as the cause of our newness of life. Newness of life is the effect of being planted with Christ in baptism; now if to be planted is an emblem, then the newness of life also is an emblem; for it is impossible that an emblem should produce any thing but an emblem. In this manner the base hyp-



scrite may also be holy, for he can have an emblematical, but not a real holiness. Christian people ought to shudder at ever calling baptism an emblem; for the conclusions are too ridiculous and blasphemous, which follow from such absurdities.

Since a real, and not an emblematical new life, is required of the baptised, it must follow that they also, in reality, not emblematically, must by baptism have been brought into Christ, into his death and burial; for only a real thing can produce another real thing.

It is also to be observed, that such as deny that baptism is the means of regeneration, teach that we only are initiated into the visible church by baptism; or, otherwise baptism is the door to the visible church, and for this purpose mostly they administer baptism. But I consider it necessary to contradict this sentiment, though imbibed by many. The scriptures, as far as I can learn, do not call baptism the door to the church. Our Savior saith "I am the door," John 10: through Christ we get into the church, because he is the door; but through baptism we get into Christ, for we are baptised into Christ, yea, we are baptised into his death. The apostle does not say that we are baptised into the church, nor into the death of the church; but positively, that we are baptised into Christ and into his death. Christ is not the church, nor did the church ever die for us. So it appears contrary to the apostle's declaration, to teach that we are only brought into the visible church by baptism. We are brought by baptism into the Lord Jesus himself, into his death and burial, and we also rise with him. O what happy news this is to the baptised! Notwithstanding, I readily admit, if we are in Christ, we must certainly also belong to his church, for by him we get into the church. But that nothing more is effected by baptism, than merely to be brought into the visible church, without being thereby first initiated into Christ, is what I deny.

We being brought into Christ's death, burial and resurrection by holy baptism, I shall yet observe the following:

1st. We that are baptised into Christ, are also baptised into his death. If we are in his death, then we are considered the same as if we had died ourselves; because we thus judge, that if one died for all, then were all dead, 2 Cor. 5, 14; i. e. because Christ died for all, it is the same as if all had died themselves. The death of Jesus is the fountain of our justification, and the subsequent blessings. All men, because they are sinners, are under the curse of the law; but Christ has redeemed us from the curse of the law, being made a curse for us: "for it is written, cursed is every one that hangeth on a tree," Gal. 3 13. By his death he satisfied all the demands of the



law, and he being our surety, his death was the same as if we had died, and his satisfying the demands of the law, is the same as if we had rendered this satisfaction ourselves. The same as when Adam by his disobedience brought sin and death into the world, and we by our natural birth partake of the same; even so by the obedience of Christ unto death the law is fulfilled for us, righteousness and life are obtained, and we by baptism, as the means of our new birth, are made to partake these blessings. The law can exercise no dominion over a dead man; it only can extend to the living. A dead man, though being put to death by the law as a criminal, yet by his death he satisfied the law, so that it cannot inflict on him any further punishments. Now by baptism Christ's death is made our death, so that we are viewed in God's judgment as dead; hence as having fulfilled the law by Christ's death, as acquitted against all its penal demands, as pardoned and justified by imputation. What are all the crimes of the whole world, in comparison to this atoning death of Jesus, who is almighty Jehovah, in whom we are baptised. Adam, from whom we have inherited sin, was a mere creature; but Christ was not a mere creature that made the atonement, but he was also the infinite creator. Sin flowed from a finite, but the atonement from an infinite fountain. If our sins reached deeper than hell, and higher than heaven; if they were more numerous than the drops of the ocean; yet the gifts of grace, and the abundance of pardon, we have through the death of Christ into which we are baptised, are far superior. If our sins were red like blood, if they had bound us under the frowns of heaven, and kindled against us all the furious flames of hell; yet the divine blood of Jesus, with which he entered into the holy places, and obtained eternal redemption for us, Heb. 9, 12, is so pure as to wash them white like snow, so meritorious as to "send the prisoners out of the pit wherein is no water," Zach. 9, 11; so efficacious as to quench the burning flames of hell, and so righteous as to silence the voice of the law for ever.

Christ by "suffering death, was crowned with glory and honour," Heb. 2, 9. We are baptised into his death; thus we the children of wrath by nature, and vessels fitted to destruction, are made to share the glory and honour obtained by his death.

Christ tasted death "that through death he might destroy him that had the power of death, that is the devil, and deliver them who through fear of death were all their life-time subject to bondage," Heb. 2, 14, 15. Thus Satan, the mighty prince of this world, by the death of Jesus, was despoiled of his dominion, and deprived of his keys. Jesus, the bright shining herald from the dead, saith, "I am he that liveth, and was



dead ; and behold, I am alive for evermore, Amen ; and have the keys of hell and of death," Rev. 1, 18. Now if Jesus by his death conquered satan, death and hell, we may also triumph over these formidable foes, for we are baptised into his death. O ye baptised, what a prerogative have ye in your baptismal grace, for therein ye are able, being connected with Christ, to bruise the serpent's head. Satan indeed may tempt and sift, but he cannot conquer you, without your voluntary acquiescence. But what a shame is it, that great numbers with this prerogative are the willing subjects of satan ! O my soul ! resist the devil, and he will flee from thee ! James 4, 7. Rom. 16, 20.

We are baptised into the death of Christ, that we might receive the promise of the Spirit through faith, Gal. 3, 14. His death merited this spirit. "Nevertheless, I tell you truth ; it is expedient for you that I go away ; for if I go not away, the comforter will not come unto you ; but if I depart, I will send him unto you," John, 16, 7. Hence the baptised have no need to say, we have no strength to deny the world and ungodly lusts ; because they are baptised into the death of Christ, by which the Spirit was merited. O my soul ! why art thou so backward and lukewarm in that which is good ! Why not be strong in the Lord, and in the power of his might ? why not put on the whole armour of God ? Eph. 6, 10, 11.

2d. We are buried with Christ into his death by baptism ; hence all our sins are covered with Christ in his death, like a dead man in the grave. If they are buried, they are not to be remembered any more. "Blessed are they whose iniquities are forgiven, and whose sins are covered," Rom. 4, 7. "For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more," Heb. 8, 12. O my soul ! let thy daily sins be daily thrown into thy Redeemer's grave !

3d. By baptism we also rise with Christ into a new life. It was impossible that the grave should for ever keep our Saviour a prisoner, and death exercise dominion over him. He who is the resurrection and the life, rose from the dead, and brought upon us the justification of life ; because he lives, we shall also live, John 6, 57. He prolongs his days, in that he rose, never to die again ; he shall therefore outlive all his enemies ; none shall be equal with his life ; he shall live when they shall be annihilated in victory. If by baptism we are planted into his death, we shall also be in the likeness of his resurrection. O my soul ; if Christ thy head is alive, why wilt thou die in wilful sin ! A living Christ, and a sinner dying in wilful sin ! what a discord ! "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light," Eph. 5, 14.



Christ rose in a new life, before he was in the world; but now he is a citizen of Eternity, he is again in his father's bosom; he is now no more a man of sorrows, nor bleeds on Mount Calvary. His mind after his resurrection, was entirely occupied with heavenly things; "I ascend," saith he, "unto my Father, and your Father; and to my God, and your God," John 20, 17. Thus my soul, boughdest thou to live a new life with thy Lord! The power of God giveth the sensations which the world does not see nor hear. O come, and "taste that the Lord is gracious," 1 Pet. 2, 3. Let thy views extend to heaven, and "seek those things which are above, where Christ sitteth on the right hand of God, and mortify thy members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence and covetousness," Col. 3, 1-5. O my soul; if the life of Christ be endless, thou canst also have an endless life with him; thy body, though sleeping in the grave, one day shall rise, and "be fashioned like unto Christ's glorious body," Phil. 3, 21. O my soul! preserve thy baptismal legacy, until thy internal glory shall be manifested in the resurrection of the just. Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God; therefore the world knoweth us not, because it knew him not. Beloved now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him, purifieth himself, even as he is pure," 1 John 3, 1-3.

### To the Reader.

It is likely that the reader expected that Infant baptism should have been vindicated in the preceding treatise, and that also something should have been said with respect to the mode of baptism. But I must observe, that the limits assigned for this treatise did not permit to enter upon these subjects; neither have I at this time an opportunity of prosecuting the work. But should the Society at whose expense this is published, see cause hereafter to have a treatise printed on Infant baptism, and likewise on the mode of baptism, I shall endeavor to furnish the manuscript as soon as practicable. There are also sundry texts which have reference to baptism, but because they are more particularly connected with Infant baptism, I did not in this treatise bring them into view.

Whereas, in all human compositions there are imperfections, there is no doubt but there are such in this treatise. Now, if any of our brethren should discover any essential errors in this work, I request them to inform me of the same, either verbally or by mail, so that I may correct them in another pamphlet. Further, if any of my brethren are acquainted with other good arguments in addition to those employed in this treatise, I also solicit their communication.

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